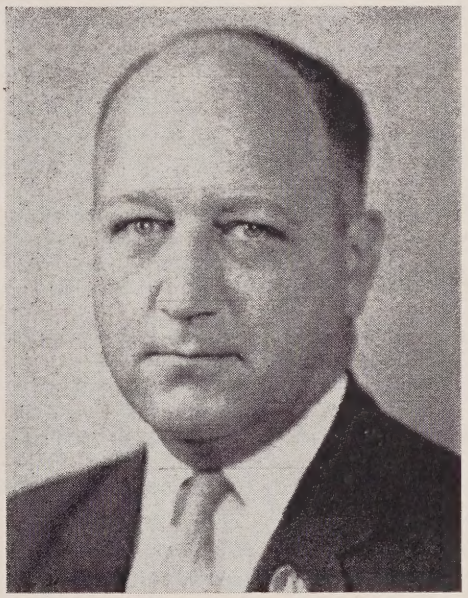
VOL. 9 FEBRUARY, 1966 NO. 10



Paul V. Vogan, 32°, K.C.C.H.,
Newly Elected Master of Kadosh,
New Bern Consistory No. 3.
New Bern, N. C.

Regular Meeting

New Bern Lodge of Perfection No. 6
Monday Night, February 14, 1966
8:00 P.M.
Refreshments and Social Hour 9:00 P.M.

THE BAGPIPE

516 Hancock St., New Bern, N. C.

Issued Monthly except July and August by
NEW BERN SCOTTISH RITE BODIES
New Bern, N. C. 28561

C. A. SEIFERT.....*Editor*
FLORIE G. DILL.....*Ass't. Editor*

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New Bern, N. C. February, 1966
VOL. 9 NO. 10

OFFICERS NEW BERN LODGE OF PERFECTION NO. 6

Venerable Master	Howard B. Constant
Senior Warden	Charles T. Potter
Junior Warden	W. L. Adams
Orator	Harvey Daniels
Prelate	Frank Noble
Almoner	W. C. Chadwick
Treasurer	Wallace E. Jones
Secretary	C. A. Seifert
Ass't. Secretary	R. L. Pugh
Master of Ceremonies	Leslie L. Parker
Expert	J. W. Brewer
Ass't. Expert	N. M. Baxter
Capt. of the Host	C. Neil Vester
Tiler Emeritus	Bradley Hanff
Tiler Emeritus	J. C. Barker
Tiler	S. E. Pittman
Trustee	Harry Lipman

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Wise Master	M. D. Stamps
Senior Warden	Irvin Weatherly
Junior Warden	Charles T. Potter
Orator	S. Frank Noble, Jr.
Almoner	W. C. Chadwick
Treasurer	Wallace Jones
Secretary	C. A. Seifert
Ass't. Secretary	R. L. Pugh
Master of Ceremonies	W. L. Adams
Expert	Cliff Heath
Ass't. Expert	R. D. Shinkle
Standard Bearer	W. W. Midgette
Guardian of the Temple	W. H. Scott
Tiler Emeritus	W. B. Hanff
Tiler Emeritus	J. C. Barker
Tiler	S. E. Pittman
Trustee	C. L. McCotter

OFFICERS OF NEW BERN COUNCIL OF KADOSH NO. 4

Commander	T. C. Fitzgerald
1st Lt. Commander	L. T. Barrington
2nd Lt. Commander	Paul Vogan
Chancellor	Howard B. Constant
Orator	R. D Shinkle
Almoner	W. C Chadwick
Treasurer	Wallace E. Jones
Secretary	C. A Seifert
Ass't. Secretary	R. L. Pugh
Master of Ceremonies	J. W. Brewer
Turcopilier	Leslie Parker
Draper	W. L. Adams
1st Deacon	Charles T. Potter
2nd Deacon	Neil Vester
Bearer of Beausant	C. W. Heath
Bearer of White Standard	J. R. Chadwick
Bearer of Black Standard	C. T. Midyette, Jr.
Lt. of Guard	Reynold S. Davenport
Sentinel Emeritus	W. B. Hanff
Sentinel Emeritus	J. C. Barker
Sentinel	S. E. Pittman
Trustee	A. A. Kafer

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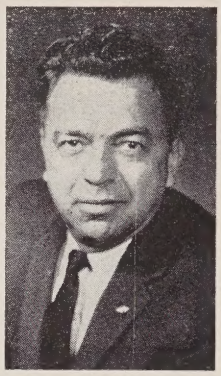
Master of Kadosh	Paul V. Vogan
Prior	R. D. Shinkle
Preceptor	N. M. Baxter
Chancellor	J. R. Chadwick
Minister of State	Frank Noble
Prelate	Marion D. Opphile
Almoner	W. C. Chadwick
Treasurer	Wallace E. Jones
Registrar	C. A. Seifert
Ass't. Secretary	R. L. Pugh
Master of Ceremonies	Marvin Wilson
Expert	W. H. Scott
Ass't. Expert	George Lingman
Captain of the Guard	
Tiler	S. E. Pittman
Tiler Emeritus	W. B. Hanff
Tiler Emeritus	J. C. Barker
Trustee	Harry MacDonald

Bagpipe Skirls

Dear Brethren,

I guess we all knew that sooner or later it was going to happen. That didn't mean we wanted it to — or that we would be ready when the time arrived. But, it is here and we have to accept "Uncle Charlie's resignation with regret. He has served long and well. That may be the understatement of the year, I know, but I also know that I am no silver tongued orator. So, I'll just have to say it in my simple way and leave the fancy words to someone more capable. So — to you, Mr. Scottish Rite, himself, we wish you a long and happy retirement, and in our humble way say, "Thanks for all you have done and meant to Scottish Rite."



No power on earth can keep a first-class man down, nor a fourth-class man up.

There's a family in a nearby town called Beefstew. He's always beefing and she's always stewing.

A man pinned under his car was being questioned by a policeman.

"Married?"

"No. This is the worst fix I've ever been in."

The other day I heard of one of these small-sized cars speeding fifty miles an hour on one of our main highways. Every fifty feet or so the little trinket would hop right up in the air about five feet. A motor cop finally overtook the midget motor and brought it to a stop.

"What's the idea of that car jumping that a-way?" asked the cop.

The driver answered, "Why, Officer, there's nothing wrong with the car. You see — I've got the hiccups."

We like a man who comes right out and says what he thinks. That is, when he agrees with us.

The wife who drives from the back seat isn't any worse than the husband who cooks from the dining room table.

Daffy Definitions

Yawn: The only time some married men ever get a chance to open their mouths.

Praise: What you receive when you are no longer alive.

Synonym: A word you use when you can't spell the other one.

Prune: A plum that has seen better days.

Land: A solid substance, much desired by the seasick.

"I can't see why they have a man to steer from the rear of the fire department's ladder truck," said Mrs. Tellum.

"Well, it's a necessary thing, I suppose," said Mrs. Backseat, "but I agree with you that it's not a man's work.

Pride loses its flavor when a man has to swallow his words.

All some people want is a roof over their heads and the right to raise it occasionally.

Employer: For a man of no experience, you're certainly asking a high wage.

Applicant: Well, the work's so much harder when you don't know what you're doing.

Here's one to go on until we meet again —

It does a heap of good sometime,
To go a little slow;
To say a word of comfort,
To the man that's stubbed his toe.

Your piper,
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THE BAGPIPE

SECRETARY'S PAGE

C. A. SEIFERT. 33°

Our Spring Reunion will be held on April 13th, 14th and 15th and we are to be honored by Brother James G. Johnston, 33°, Sovereign Grand Inspector General in North Carolina, assigning the New Bern Consistory to confer the K.C.C.H. Investiture on all the designates nominated by him and elected by the Supreme Council in Washington, D. C. last October.

This is, indeed, an honor for our Consistory in that the New Bern Bodies have been selected out of the 7 consistories in our State. We will have approximately 75 distinguished visitors to receive the investiture and possibly as many as 100 including members of the other seven Scottish Rite Consistories in North Carolina, also all 32° Masons in good standing are invited to be present.

I hope this big event will inspire our members and greet our visitors with a large class of candidates and thus show them what New Bern can do for Scottish Rite. Do your bit and get that candidate.

Sincerely and fraternally yours,

Secretary

SECRETARY SEIFERT RETIRES

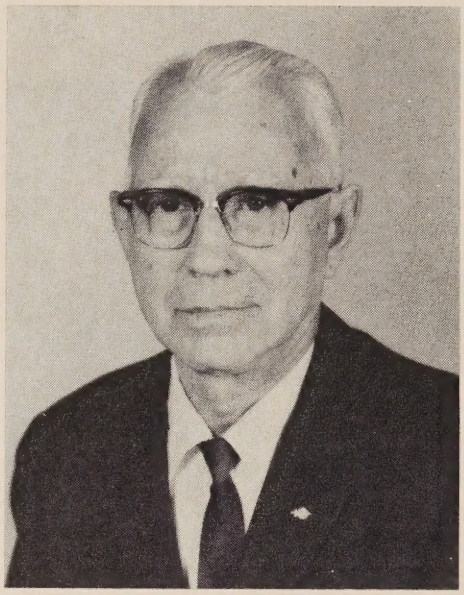
About 200 Brethren attended the meeting of the Scottish Rite Bodies in New Bern on Monday evening, January 10th, and were distressed as they listened to the announcement made by the Secretary of his resignation from the position he has occupied for so many years.

After many expressions of regret, the following committee was appointed to make a study of the entire matter and to file a report at the March meeting to be held on Monday evening, March 14th. The committee appointed for this purpose consists of the present members of the Executive Committee, namely, Howard B. Constant, 32°, Venerable Master, New Bern Lodge of Perfection No. 6; M. D. Stamps, 32°, Wise Master, New Bern Chapter of Rose Croix No. 5; T. C. Fitzgerald, 32°, Commander, New Bern Council of Kadosh No. 4; Charles T. Potter, 32°, K.C.C.H., New Bern Consistory No. 3 and the following additional persons representing various areas in the jurisdiction: Thomas G. Slate, 33°, Fayetteville, N. C.; Francis Clark, 33°, Elizabeth City, N. C.; James W. Brewer, 33°, Greenville, N. C.; Reynold Davenport, 32°, K.C.C.H., Jacksonville, N. C.; and W. J. Bundy, 33°, Greenville, N. C.

Brother Bundy was made chairman of the committee.

Any Brother wishing to place in nomination the name of any member for the position should write either the Chairman or other members of the committee or the Secretary's office in New Bern, giving the name and all pertinent data relative to the Brother's qualifications.

CLARENCE W. KOONCE, 32°, Elected New Bern Scottish Rite Club's Man of the Year for 1965



Clarence W. Koonce, 32°, Man of the Year for 1965 for New Bern Scottish Rite Club.

On February 8, 1965, the New Bern Scottish Rite Club adopted a resolution providing for the selection of its outstanding Mason for the year 1965, with the following criteria set up to prevail in determining the recipient of this honor:

1. Blue Lodge activity. Including attendance at Blue Lodge meetings, Lodge sponsored Church meetings, funeral services, other emergent communications and overall Masonic programs as established by the Grand Lodge.

2. Membership in the New Bern Scottish Rite Club. Attendance at its meetings, promote its program and to assist in attracting Scottish Rite candidates to include personal contact and invitation to join.

3. Active in New Bern Scottish Rite Bodies. Assist in the work, including assistance to the Secretary in Parties and aid in the work of reunions.

4. Community Level. To participate in those Community affairs generally endorsed by the Tenets of Masonry, i.e., Church, Sunday Schools, Public Schools, visiting the sick, assisting the needy, etc.

A committee was appointed to make this selection. This committee, after careful consideration and much deliberation, selected one of its members who was made a Master Mason, member of Doric Lodge #568, in 1949, who is a member of Craven Chapter #129, Order of the Eastern Star, White Shrine of Jerusalem, New Bern Consistory, Ancient and Accepted Scottish Rite Masonry, since November 1949, a member of Sudan Temple since 1951, Master of Doric Lodge #568 in 1960, presently a member of Berne Lodge #724, New Bern, North Carolina, a member of the Jacksonville Methodist Church and also a member of the New Bern Lodge #764, Benevolent and Protective Order of Elks.

In addition to the above, this Brother has been very active in the New Bern Scottish Rite Club and has secured many petitions for the Scottish Rite degrees.

In view of the above and in full conformity with the criteria established by the New Bern Scottish Rite Club, we proudly present Brother CLARENCE W. KOONCE as the New Bern Scottish Rite Club "Mason of the Year."

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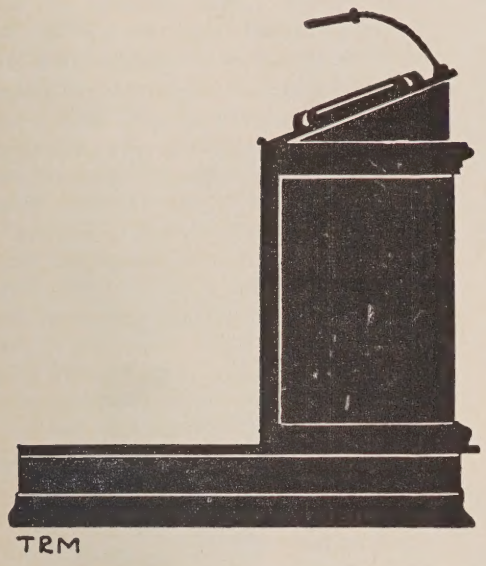

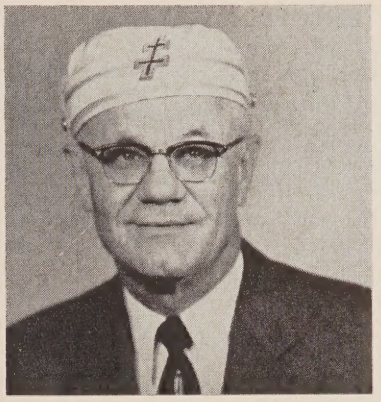

From The Classroom

BY R. L. PUGH, 33°, CLASS LECTURER

TO IMPROVE MYSELF

By C. C. Marshall

In our present time, the words, Ahiman Rezon, mean almost nothing to modern Masons and will be recognized in only two of our state jurisdictions. It was well known to our brothers of 200 years ago but has no part in modern Lodges and seems to be known only to historians and Brothers in Pennsylvania and South Carolina.

It appears these words were first used Masonically by Laurence Dermott for his Book of Constitutions in 1756 which was used by the "Ancient Grand Lodge" of London which was opposition to the legitimate Grand Lodge, and its adherents who were called the "Moderns" and whose laws were contained in Anderson's works, known as the "Book of the Constitutions".

Many attempts have been made to explain the significance of this title and Dr. Mackey gives it from three Hebrew words Ahim, meaning brothers; Manah, to appoint and Ratzon, the will, pleasure or meaning; hence the combination of the three words signifies, "the will of selected brethren"; the law of a class or society of men who are chosen or selected from the rest of the world as brethren.

Another translation was given by Bro. Rockwell and is taken from the word "amun", a builder or architect and rezon as a noun a prince or as adjective "royal" and hence Ahiman Rezon, according to this translation will signify "royal builder" or symbolically, "Freemason." There is still some difference of opinion as to the meaning and derivation of the words, Ahiman Rezon, but on the title "Ahiman Rezon" or a help to a brother showing the excellency of secrecy, and the first cause or motive for the institution of Freemasonry.

The most satisfactory explanation was given by Dermott, who stated that in a dream, he saw four men to be appointed by King Solomon as porters at the Temple (1st. Chron. 9-17). In his prefatory statement he said they were sojourners from Jerusalem, and he tells them he is writing a history of Masonry, upon which, one of the four, named Ahiman, says no such history has yet been composed and suggests that it never can be.

It is clear then, that the first word of his title is the name of this personage.

Now the Geneva Bible, published in 1560, contains a table giving the meaning of Bible names and explains Ahiman as a prepared brother, or brother of the right hand and Rezon as a secretary, so the title of his book would mean, "Brother Secretary".

That Dermott used the Geneva Bible is plain from the fact that he quotes from it in his address to the reader, and it is safe to assume that he selected these names to suit his purpose which is evidenced by his title, Secretary.

The history of the origin of this book is more important and more interesting than the history of the derivation of its title.

The premier Grand Lodge of England was established in 1717 and ruled the Masons of London and the south of England without opposition until 1751 when some Irish Masons established another body in London who professed to work according to the old institutions and called themselves "Antient" Masons and members of the older Grand Lodge of "Moderns," maintaining they alone preserved the ancient usage of Masonry.

In the regular Grand Lodge of England, in 1722, they caused Dr. James Anderson to collect and compile all the

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statutes and regulations by which the fraternity had in former times been governed, and these, after having been submitted to due revision, were published in 1723 by Anderson with the title "The Constitutions of the Freemasons".

This work, of which other editions subsequently appeared, has always been called the Book of Constitutions and contains the foundations of the written law which the Grand Lodge of England and the lodges deriving from it, both in that country and in America, are governed.

In 1734, Benjamin Franklin printed Anderson's Constitution in his shop in Philadelphia which was the first Masonic publication in our country.

When the Irish Masons established their rival Grand Lodge, they found it necessary to have their book of constitutions; and accordingly Laurence Dermott who was at one time their Grand Secretary and afterward their Deputy Grand Master, compiled such a work. The first edition was published in London in 1756. This was followed by five other editions, the last being in 1813 when the Antient Grand Lodge was dissolved by the union of the two Grand Lodges of England and a new book of Constitutions were adopted for the one Grand Lodge. The Ahiman Rezon then became useless and none other ever appeared in that country.

The earlier editions of this work are among the rarest of Masonic publications and are highly prized by collectors.

In Dermott's book is a section he calls, "Philacteria for such gentlemen as may be inclined to become Freemasons." This article consists of directions as to the method to be pursued by one who desires to be made a Freemason. This is followed by an account of what Demott calls "Modern Masonry." That is, the system pursued by the original Grand Lodge of England, and of the differences existing between it and "Ancient Masonry", or the system of his own Grand Lodge. He contends that there are material differences between the two systems; that of the Antients being universal, and that of the Moderns not; a modern being able with safety to communicate all his secrets to an Antient, while an Antient cannot communicate his to a modern; a Modern having no right to be called a Free and Accepted; all of which, in his opinion, shows that the Antients have secrets which are not in the possession of the Moderns.

This, he considers, a convincing proof that the Modern Masons were innovators upon the established system and had instituted their lodges and framed their ritual without a sufficient knowledge of the secrets of the Craft. But the Modern Masons with more semblance of secrets of the Antienta were truth, thought the additional only innovations that they had made upon the true body of Masonry and hence, they considered their ignorance of these newly invented secrets was the best evidence of their own superior quality.

Imperfect as it was, the Ahiman Rezon, for a long time was the accepted statute book of the Ancient Masons and hence these Lodges in America received their authority from the Dermott, or Ancient Grand Lodge of England, accepted its contents as a true exposition of Masonic law and several of the Grand Lodges caused similar works to be compiled for their own government, adopting the title of Ahiman Rezon, which thus became the particular designation of the volume which controlled the fundamental law of the Ancients.

The original Book of Constitutions continued to be the accepted volume for the "Moderns".

The Ahiman Rezons compiled and published in America appeared in the eastern coastal states. In 1783 one was printed by order of the Grand Lodge of Pennsylvania and another in 1826. It was prepared by the Grand Secretary Rev. Bro. William Smith and was almost entirely a reprint of Dermott's work; it was approved by the Grand Lodge, Nov. 22, 1781, and published in 1783.

Changes and regulations of the Ancient Grand Lodge Masons of Nova Scotia extracted from the Ahiman Rezon were published in Halifax in 1786.

In the state of Virginia their Ahiman Rezon was printed in 1791 and a later edition in 1818. In Maryland the Grand Lodge authorized the printing of their edition in 1797. The Ahiman Rezon and Masonic Ritual was published by order of the Grand Lodge of North Carolina and Tennessee in 1805. South Carolina Grand Lodge published their first edition in 1807, a second in 1822 and a third in 1852. The Ahiman Rezon was prepared under the direction of the Grand Lodge of Georgia in 1859.

In New York, their Ahiman Rezon and Freemason's Guide was issued in 1866 but has no connection with the work of Dermott nor of those regulations. It used only the name. This title seems to have been forgotten in most Grand Lodge jurisdictions and the teachings of Dermott superseded by Anderson's, but two old and respected jurisdictions still use the old title for their official book of laws. Pennsylvania and South Carolina still retain the title of Ahiman Rezon.

In the beginning, a number of the Grand Lodges in the United States, having derived their existence and authority from the Dermott Lodge from England, the influence of Ahiman Rezon was for a long time exercised over the Lodges of this country; and indeed it is within a comparatively recent period that the principles of Masonic law, as expounded in the first edition of Anderson's Constitutions have been universally adopted among American Masons.

NOTICE!!!

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CANDIDATES FROM ENFIELD SCOTTISH RITE BODIES— FALL REUNION 1965 — 19° through 32°

Left to right: Joe M. Peoples, V. E. Boomer, 33°, V. E. Taylor, H. A. Sturges, W. E. Haislip, Donald R. Vick, M. H. Pridgen, William B. Ivey, C. G. Hall, Claxton Autry, James Pitt, John Griffin, Jr., Howard Norvelle, Robert Lee Dunn, 32°, K.C.C.H., and Lonnie Best.

A REAL MASON

All Masons are not members of a Lodge, nor are all Lodge members real Masons.

A real Mason never talks about what the world owes him, the happines he deserves, the chance he ought to have. All that he claims is the right to live and play the man.

A real Mason is dependable. His simple word is as good as his Bible oath and he does a little more than he promises. He is just as honest in the dark in his own room as he is in public.

A real Mason does not want pull, tips, favors; he wants work and honest wages. He treats his fellow men as he would have them treat him.

A real Mason minds his own business. He does not judge others, never for himself. He is patient and charitable to them. To himself he is strict.—Bulletin, Ocean Lodge No. 414.

NOTICE TO MEMBERS ROWE-FAVILLE CLASS

Your Morals & Dogma are being delayed by reason of change of printer by the Supreme Council in Washington, D. C. As soon as we receive these books they will be mailed to you immediately.

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GEORGE WASHINGTON MASONIC NATIONAL MEMORIAL GETS VALUABLE WASHINGTON TREASURES

First of the meetings of National Masonic Week in 1965 was the 54th Annual of the George Washington Masonic National Memorial Association. Washington's Birthday witnessed a large gathering in the auditorium of the magnificant memorial to our distinguished Brother in Alexandria, Virginia. Washington was the only President to serve his lodge as Master while Chief Magistrate. In addition to the financial and other reports, the audience was stirred by the announcement that the Museum at the Memorial had acquired some rare and valuable Washington mementoes which will be displayed there when work on the fourth floor room is completed, a gift of the two Supreme Councils, 33°, A.A.S.R., Northern and Southern Jurisdictions.

The Misses Anne and Patty Washington, of the District of Columbia, appeared in person to receive the thanks of the President of the Association, John H. Hessey of Baltimore, Maryland, and the applause of the hundreds of Masons present. Fifth generation decendants of Col. John Augustine Washington, the first President's brother, they donated to the Association the Washington family Bible, which was owned by our distinguished Brother and bears his signature on the first page. He started the family record in this book with the names of his father and mother.

In addition they gave the Masonic Memorial a 9'x6' painting of Mrs. Jane Washington family, who owned Mt. Vernon from 1832 to 1855. This is a valuable art treasure, the work of John Gadsby Chapman, who also painted "The Baptism of Pocahontas", which hangs in the rotunda of the National Capitol.

A silver hot dish holder, one of five pieces given by George Washington to his nephew Bushrod as a wedding present, was among the acquisitions, as was a box to hold a pair of pistols, believed to have been owned by the great man. More than 700 volumes from the library of Mt. Vernon were also donated by the Misses Washington. Many of these books were acquired by the President's heirs; but among the acquisitions is a 20-volume set of an American encyclopedia which George Washington himself ordered from Philadelphia. They arrived shortly after his death.

REUNION DATES

April—13th., 14th. and 15th.

Wednesday — Thursday — Friday

TO ALL MASTERS AND CAST NOTE ABOVE DATES AND DAYS CHANGED — THIS REUNION ONLY

PROGRAM SCOTTISH RITE REUNION

APRIL 13th, 14th, and 15th

PLEASE ENTER AUDITORIUM BEFORE DEGREES START

Director of Work, Chas. T. Midyette, Jr., 33°
1st. Asst. Director of Work, W. C. Moore, 33°
2nd Asst. Director, N. M. Baxter, 32°
Class Lecturer, Robert L. Pugh, 33°
Asst. Class Lecturer, A. D. Leon Gray, 32°, K.C.C.H.
Stage Director, A. A. Kafer, Jr., 33°
Ass't. Stage Director, Tom Brown, 33°
Director of Robing Room, J. E. Lewis, 32°, K.C.C.H.
Custodian, Alfred A. Kafer, Jr., 33°
Marshall, T. G. Slate, 33°
Ass't Marshall, Leslie L. Parker, 32°, K.C.C.H.
Organist, Arvids K. Snornieks, 32°

REUNION ACTIVITIES

Wednesday, April 13, 1966

10:00 A.M.— 4°—Secret Master. Charles T. Potter, 32°, K.C.C.H., Master of Degree. Assisted by J. E. Lewis, Nat M. Baxter, Stacey T. Lupton, H. L. Lundy.

10:45 A.M.— 5°—Perfect Master. Ben F. Gillikin, 33°, Master of Degree. Assisted by E. H. Bunting, J. G. McDaniel, Albert Gianotti, L. T. Barrington, H. L. Lundy, J. E. Blaylock, Paul V. Vogan, Ira Stephens, Andrew Murphy, W. E. Gardner.

11:45 A.M.— 6°—Confidential Secretary. Charles R. Gray, 33°, Master of Degree. Assisted by Chas. P. Gaskins, W. J. Rogers, Paul Jewett.

12:15 P.M.— 7°—Provost and Judge. W. I. Gause, 32°, K.C.C.H., Master of Degree. Assisted by L. Guy Matthis, Leslie L. Parker, Paul Vogan, R. L. Pugh, Nat Baxter.

1:00 P.M. —Luncheon.

2:15 P.M.— 8°—Intendant of Building. Earl Noe, 32°, K.C.C.H., Master of Degree. Assisted by Neal Windley, C. F. Lewis, S. C. Chadwick Jr., Leonard Daniels, Tommie Avery.

3:00 P.M.— 9°—Elu of Nine. W. C. Moore, 33°, Master of Degree. Assisted by Paul Vogan, L. Guy Matthis, C. D. Lancaster, Tom Brown, B. F. Gillikin, H. J. MacDonald, H. W. Gillikin, L. T. Barrington, C. T. Potter, Neil Vester, G. C. Langston.

4:00 P.M.—10°—Elu of Fifteen. Jather McLawhorn, 32°, K.C.C.H., Master of Degree. Assisted by E. P. Blair, Neil Vester, Miller Basnight, J. L. Ashley, A. F. Wood, E. M. Moore, Lester Hart.

4:45 P.M.—11°—Elu of Twelve. Charles H. Whedbee, 32°, Master of Degree. Assisted by J. W. H. Roberts, Paul Jewett, Clyde Stubbs, Owen Lemmon, Neil Vester, Miller Basnight.

12°—Communicated.

5:45 P.M.—13°—Royal Arch of Solomon. E. P. Blair, 33°, Master of Degree. Assisted by Richard H. Lucas, Jack G. White, Raymond Leggett, Oscar Brock.

6:30 P.M. —Dinner.

7:30 P.M.—14°—Perfect Elu. Louis N. Howard, 32°, K.C.C.H., Master of Degree. Assisted by B. F. Gillikin, O. H. Lemmon, C. W. Guptill, James E. Blaylock, W. E. Gardner, Andrew Murphy, Howard B. Constant, John A. Sawyer, Jr.

TENTATIVE PROGRAM SCOTTISH RITE REUNION (Cont.)

Thursday, April 14, 1966

9:15 A.M.—15°—Knight of the East. G. C. Langston, K.C.C.H., Master of Degree. Assisted by A. T. Willis, Jr., Raymond Leggett, R. H. Lucas, Chas T. Potter, R. L. Pugh, C. Wallace Jackson, N. M. Baxter.

16°—Communicated.

11:15 A.M.—17°—Knight of the East and West. Nelson Banks, 32°, Master of Degree. Assisted by Ashley G. Leggett, Ebbie Gaylord, A. B. Hardison, Harry L. Mann and Wm. W. Alligood.

12:00 M. —Luncheon.

1:15 P.M.—18°—Knight of Rose Croix. Edward C. Howard, 32°, K.C.C.H., Master of Degree. Assisted by Owen H. Lemmon, S. A. McPherson, Jr., R. L. Pugh, Albert Gianotti, Albert T. Willis, Jr.

19°—Communicated.

3:30 P.M.—20°—Master of Symbolic Lodge. Thomas G. Slate, 33°, Master of Degree. Assisted by Warren H. Coolidge, D. L. McRainey, Quincy J. Scarborough, William C. Hammond, Jr., R. V. McBryde, William S. Oliver, Alex Arab, William L. Ramsey.

4:45 P.M.—21°—Noachite or Prussian Knight. John G. Ormsby, 32°, Master of Degree. Assisted by Tom Brown, R. L. Pugh, Paul V. Vogan, W. H. Scott, W. L. Adams, Guy C. Langston, C. T. Potter, Oscar C. Brock.

—22°
23°

Communicated.

24°
25°

5:30 P.M.—26°—Prince of Mercey, Reynold S. Davenport, 32° K.C.C.H., Master of Degree. Assisted by J. C. Vail, G. E. Roberts, W. A. S. Aman, H. G. Alberti, G. C. Faville, Jr., W. F. Thomason, Louie J. Smith. and Joseph S. Lane.

6:30 P.M. —Dinner.

7:30 P.M.—27°—Knight Commander of the Temple. L. Guy Matthis, 32°, K.C.C.H., Master of Degree. Assisted by Neil Vester, J. D. Reese, A. N. Heath, W. H. Purser, E. P. Blair, Oscar Sermons, W. R. Newell, R. B. Gerock, A. T. Willis, Jr., Guy C. Langston, Raymond Leggett, Oscar C. Brock.

28°—Communicated.

8:45 P.M.—29°—Scottish Knight of St. Andrew. Francis W. Clark, 33°, Master of Degree. Assisted by Robert F. Spence, Clinton E. Bunch, Lindsay Barber, Samuel A. McPherson, Jr., Corby S. Jones, Walter T. Kirby, Wilborne M. Smith, W. S. Sawyer, William Sawyer, T. R. Dobbs, Irvin Weatherly, Tom Brown, W. T. Hawkins, L. T. Barrington, Ray Bonney.

Friday, April 15, 1966

9:00 A.M.—30°—Knight Kadosh.

Omitted this Reunion Only — 1st, 2nd, and 3rd Apartments.

4th Apartment: Alonzo Honeycutt, 32°, Master; Assisted by Carl Aycock

10:15 A.M.—31°—Inspector Inquisitor. L. T. Barrington, 32°, K.C.C.H., Master of Degree. Assisted by Francis W. Clark, C. Wallace Jackson, B. F. Gillikin, A. N. Heath, Charles R. Gray, O. H. Lemmon, Albert Gianotti, Chas T. Potter, V. J. Spivey, Warren H. Coolidge, Robert F. Spence, Eddie Paul, Jr.

11:45 A.M.—32°—Master of Royal Secret. Wm. R. Leggett, 32°, Master of Degree. Assisted by Leslie L. Parker, E. P. Blair, Walter Kirby, Robert F. Spence, Frank G. Almond, Wallace Jackson, Lee Dorsey, Kirby Hawkins, Jimmy Rochelle, Johnnie Braxton, Oscar C. Brock, Francis W. Clark, Harvey W. Smith, Chas. R. Gray, C. E. Bunch, W. M. Smith, A. C. Walters, H. F. Griffin, O. H. Lemmon, W. J. Bundy, R. L. Pugh.

1:00 P.M. —Luncheon

3:30 P.M. —K.C.C.H. Investiture-Sudan Temple.

5:45 P.M. —Banquet closing Reunion.

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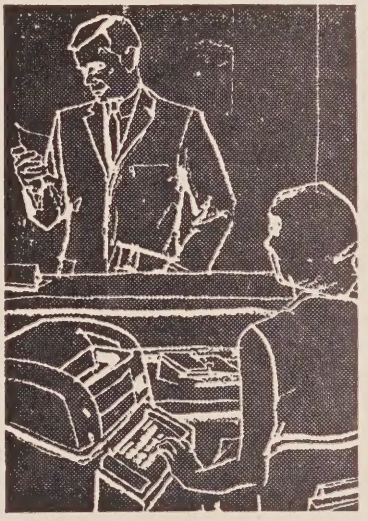

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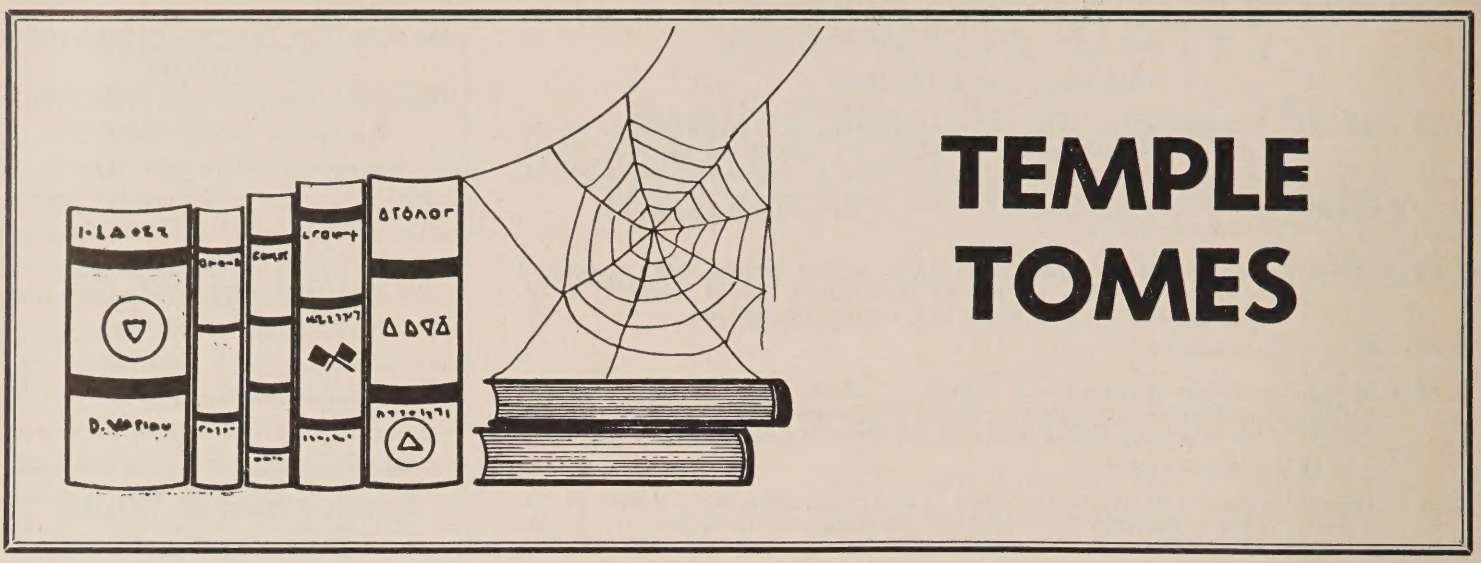

TEMPLE TOMES

In both the fourteenth degree of Scottish Rite Masonry and the Templar degrees we come into the area of self examination. Of itself, self examination is difficult; Much like examining one's own self in a mirror — the monotany of sameness. That's why an artist does a self-portrait in an attempt to see himself in perspective — from a detached point of view. It was that Scottish Mason Robert Burns who wrote the immortal lines ". . . gi' us t' gift to see ourselves as others see us". And, strangely these lines appear in his poem "To a Louse".

Job writes "Doth he not see my ways, and count all my steps? If I have walked with vanity, or if my foot hath hasted to deceit; Let me be weighed in an even balance, that God may know mine integrity. . .".

Samuel writes "Behold, here I am: witness against me before the Lord, and before his annointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I depressed? or of whose hand have I received any bribe to blind mine eyes therewith? and I will restore it you."

By the year 1966 we have entrusted all of the self-examination to the Psychologists and the Psychiatrists. In the world of management (business) these "bump-readers", "Head Shrinkers" have brewed-up a set of questions with which they ply prospective executives in an effort to make certain they're getting a man "with both feet on the ground", (or to weed-out the "kooks"). Let's not be shocked at this for such tests are given applicants entering the mission field, of our own churches, and for the same purpose; and to determine whether such an applicant might not "crack-up" under the vicissitudes of foreign fields.

Following is a set of these questions: (to be answered "True" or "False").

1. Evil spirits possess me at times.
2. I have had very peculiar and strange experiences.
3. I have never been in trouble because of my sex behavior.
4. My soul sometimes leaves my body.
5. I have not lived the right kind of life.
6. Sometimes I am strongly attracted by the personal articles of others— so that I want to handle or steal them though I have no use for them.
7. At times I have a strong urge to do something harmful or shocking.
8. I believe women ought to have as much sexual freedom as men.
9. I believe I am being followed.
10. I have never indulged in any unusual sex practices.
11. Sometimes I feel as if I must injure myself or someone else.
12. The top of my head sometimes feels tender.
13. I am worried about sex matters.
14. I believe my sins are unpardonable.
15. I brood a great deal.
16. I have been disappointed in love.
17. I dream frequently about things that are best kept to myself.
18. I believe there is a Devil and a Hell in afterlife.
19. Someone has control over my mind.
20. Once in a while I laugh at a dirty joke.

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21. Many of my dreams are about sex matters.
22. I have strange and peculiar thoughts.
23. Bad words, often terrible words, come into my mind and I cannot get rid of them.
24. I feel uneasy indoors.
25. A windstorm terrifies me.
26. I deserve severe punishment for my sins.
27. At times I think I am no good at all.
28. I have had some very unusual religious experiences.
29. Usually I would prefer to work with women.
30. I am bothered by people outside, on streetcars, in stores, etc., watching me.
31. I have never seen a vision.
32. I am fascinated by fire.
33. I am a special agent of God.
34. When a man is with a woman he is usually thinking about things related to her sex.
35. I have never seen things doubled (that is, an object never looks like two objects to me without my being able to make it look like one object.)
36. Dirt frightens or disgusts me.
37. I dislike to take a bath.
38. I like mannish women.
39. There is something wrong with my sex organs.
40. I practically never blush.
41. I am not afraid of picking up a disease or germs from door knobs.
42. I would like to hunt lions in Africa.
43. Several times a week I feel as if something dreadful is about to happen.
44. I never attend a sexy show if I can avoid it.
45. I like repairing a door latch.
46. I sometimes feel that I am about to go to pieces.
47. A large number of people are guilty of bad sexual conduct.
48. I like movie love scenes.

But for this year of our Lord 1966 we have a far better self-examination. It reads:

"Have mercy upon me, O God, according to thy loving kindness: according to the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me. Against thee, thee only, have I sinned, and done this evil in thy sight . . . ."

(Pick it up here in the fifty-first Psalm, and we can see why this is the greatest of all self-examinations in our bible. We can see too why David was called by God "A man after mine own heart".)

Too, we can see why self-examination, as we meet it in the higher Masonic degrees constitutes one of the cardinal virtues of Masonry.

Tom McCrea

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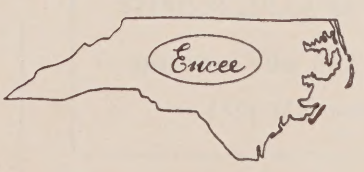

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"With Mouth To Ear"

BY CLYDE McCARVER, 32°, K.C.C.H.

ALL THINGS CAN BE NEW!

True, today is essentially the same as any other day! The most of us arose at our usual waking hour and went to our usual jobs. The same powers that awoke the dawn today have done so for, lo, these many centuries. There will be no more — nor any less — hours in this day than there have been in any other day. Throughout the ages light will give way to darkness; and darkness will give way to light. On and on it will go until the ages are no more.

For some, this is the monotony of living! For others, it holds no such morbid feelings. I, too, must confess that there have been times in my life when I have shared with, and drunk fully of, this feeling of monotony! I have felt at times that "round and round she goes and where she stops nobody knows!" I have awakened at the dawn to cry: "My God, another day to live, another round of problems and difficulties, another series of defeats!" The pressures were great; the burdens were heavy; life was so compelling! I know now that I was wrong. I also think I am more sympathetic with those who may be inclined to feel all washed out and all washed up. I am sorry for the sin of faithlessness; I am grateful for the blessings of having overcome such feelings. I think I have learned that every day can be a symphony or it can be a discord. What makes the difference? It all depends on who is allowed to conduct the music and how well each plays his assigned part. The music of life is written perfect; the discords are made by poor musicians!

Basic among the teachings of Masonry is the great knowledge that there is a Supreme Architect of this Universe

CLYDE MCCARVER, 32°, K.C.C.H.

who can take the most worn-out and out-modeled, and show us how to get newness by bringing His own self to bear upon our existence. Existence in time and space can take on a different quality and perspective as one follows the designs He sets forth for us. Because of this reality, I am asking each of us of the Craft to make this year, 1966, the most spiritual year we have ever had. Let Him bring a newness into your very being which will make every day a benediction of His eternal grace and mercy. His designs for living are exacting; but, His Light is pure and true.

Again and again, we are forced to face the matter of quality in living. Anthropologists tell us that there is not a tribe that does not believe in some Supreme Being. When this belief becomes highly ethical, making great demands on individuals, it often becomes uncomfortable and inconvenient. In an attempt to maintain respectability, man invents his own kind of living. It is here that he gets into trouble! — for man can invent some hum-dingers of philosophy by which to live!

Masonry teaches that the Supreme Architect makes life new because He makes men new. This is sound doctrine. It becomes not so much a matter of "being good" as being related in a personal way to the Great Architect. When Masonry stems from our commitment, then bondage is gone and we serve Him because we desire to be "good and faithful craftsmen." When we daily seek for his designs, there are new understandings of His goodness and His love — new insights into what He means to us and what it means to be faithful to Him. There is new power to face troubled times and difficult tasks.

I read the statement of someone who said "About the time we think we can

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make both ends meet, somebody moves one of the ends!" That does seem often to be the case! Would I be honest, would I not be amiss, if I failed to note that the Great Architect makes all things new by destroying the deadly ends and termination points by releasing us from time and space? The outward circumstances will often be the same as they were before we knelt before the Altar. What we need to note is this: once having knelt there the way we view them ought to be eternally different. The circumstances of our life are transformed — not by changing the circumstances over which we have no control — but by changing the eyes through which we look at them. The teachings and precepts of Masonry helps us to keep all things in focus and in meaningful perspective.

I ran across this little extract from a newspaper in Nebraska which carried this gem (learn it well, my brethren): "The rain that nourishes the optimists' flowers makes the pessimists' weeds grow; the drought that does what the pessimist predicted for the flowers, does what the optimist hoped for the weed." But the relationship of Masonry to the circumstances of our life is not purely a matter of optimism or pessimism. It is a matter of confidence that the Architect of this Universe is in control of history. Life and history have meaning because He is giving direction and is ultimately in charge. Therefore, whatever the circumstances of our life may be, we know that ultimately He is in control and that life can make sense only at His point of leadership.

You see: when we have this kind of confidence — circumstances as they may be — they do not contain the final answers. The faith of our teachings do not tell us to lie down and submit; it encourages us to rise up and follow the designs set forth by Him who rules the Universe. We can ever work in the quarries of life — ever build the Temple — ever be faithful to the Light, as we see it. In so doing, it will be our portion to hear from Him who reigns supreme; "Well done, good and faithful servant. Enter thou into the joys of thy Lord." SO MOTE IT BE!

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100—Dues	40,000.00	
402—Rent—Masonic Theatre	3,900.00	
403—Rent—Other	1,500.00	
404—Interest	3,000.00	
405—Sales of Rings, Pins, etc.	100.00	
407—Sales of Soft Drinks	50.00	
TOTAL	$78,550.00	

	1966 Estimated Expenditures	
Supreme Council (#600-A-1)	$ 8,000.00	$ 8,000.00
408—Bagpipe	$ 3,000.00	3,000.00
ADMINISTRATIVE		
601-A—Salary—Secretary	$ 6,000.00	
601-B—Salaries—Clerical	7,500.00	
601-C—Salaries—Other	720.00	
601-D—Printing, Stationery, Office Supplies	1,000.00	
601-E—Telephone, Telegraph, Postage	2,200.00	
601-F—Heat, Lights & Water	4,500.00	
601-G—Insurance (Compensation, Equipment, Dishonesty Bonds, etc.)	625.00	
601-H—Taxes	1,200.00	
601-I—Audit	250.00	
601-J—Equipment (Replace and Repair)	750.00	
601-K—Laundry	150.00	
601-L—Robes & Sundry	300.00	
601-N—Stage Equipment & Supplies	450.00	
601-O—Repairs & Maintenance Office Equipment	300.00	25,945.00
REUNIONS		
603-S—Spring	$ 4,500.00	
603-F—Fall	4,500.00	
603-L—Ladies' Entertainment (Spring-Fall Reunions)	600.00	9,600.00
ACTIVITIES		
604-A—Pre-Reunion (Small Parties)	$ 1,800.00	
604-B—Ladies' Night Parties	5,000.00	
604-C—Easter Services	750.00	
604-D—Meeting Nights (Refreshments)	300.00	7,850.00
CHARITY — DONATIONS		
605-B—Memorials	350.00	
605-C—Donations	400.00	750.00
TRAVEL		
606-C—Secretary	1,200.00	
606-B—Miscellaneous	425.00	
606-D—K.C.C.H. Designates	350.00	1,975.00
608-A—Promotional	1,500.00	1,500.00
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613-M—Light Bulbs	100.00	12,190.00
701—Kitchen Utensils & Equipment	500.00	
702—Building Reserve	5,000.00	5,500.00
GRAND TOTAL		$78,550.00

HERE, THERE AND YONDER

by E. P. Blair, 33°
Havelock, N. C.

Not long ago we had a bit of sadness to come our way in the loss of a grandson. We had looked forward with much anxiety and with prayer; hoping that the blessed event would soon arrive. When the time arrived, it came with the disappointment that the child was the victim of bad birth defects. Even then through the intervening days, we prayed for life and recovery; after two weeks came sadness and death. It was indeed a tragic experience as those who have faced it must know.

Through the constant encouragement and sympathy of dedicated friends, we are rapidly coming back into our own. I cannot help now but see the goodness of a kind and beneficient Heavenly Father. One who remains constant and not one who emerges at frequent intervals to crush suffering humanity. This is a part of our own basic Philosophy of Scottish Masonry. The goodness of God is apparent throughout our Degrees. But with this Goodness, is also the goodness, the tender sympathy of friends and the Fellowship of the Committed.

Now, I am grateful more than ever to Scottish Masonry, its eternal principles and lofty beliefs. Yes, Scottish Masonry teaches by symbols, not by explanations, as does life itself. These

Ed Blair 33°, Havelock, N. C.

symbols are round about us, in Nature, in Friends and within the inner-most recesses of our own soul.

I do give my sincere thanks to an abiding Faith in God, to our own great movement, and to sincere, dedicated friends who come to your aid and stand by you in your moments of despair; giving gladly of the gracious symbols with which they were endowed by the Supreme Architect of the Universe.

As The Years Roll Onward

by Maurie Clay

I learn, as the years roll onward and leave the past behind,
That much I have counted sorrow proves that the world is kind;
That many a flower I longed for had hidden thorn of pain,
and many a rugged by-path led to fields of ripened grain.
The clouds but cover the sunshine, they cannot banish the sun,
And the earth shines out the brighter when the weary rain is done.
We stand in the deepest sorrows to see the clearest light,
And often from wrongs own darkness comes the very strength of right.
So, the heart from the hardest trial gains the purest joy of all,
And from lips that have tasted sadness, the sweetest songs will fall.
For as peace comes after suffering, and love is reward of pain,
So after earth comes Heaven, and out of our loss comes the gain.

DOWN ONSLOW WAY

By Reynold Davenport, 32°, K.C.C.H.,
Jacksonville, N. C.

In January the new officers of Onslow-Lejeune Scottish Rite Club mailed letters to all members of the New Bern Bodies whose last known addresses were in this area, urging them to support the 1966 activities of the club. If all of these, plus those Scottish Rite Masons in Onslow-Lejeune whose membership is in other jurisdictions, will attend the club meetings, support its programs, and serve when possible on the various committees, we can have our biggest Scottish Rite year ever. We have elected a fine slate of officers and they have demonstrated their willingness to lead and serve. It is up to us to support them. If, for some reason, you did not receive your copy of the letter, please contact President Hubert Lane, Vice-president Frank Smith, or Secretary Richard Paschell for information.

THE HOLIDAY SEASON just past made the usual contribution to traffic congestion and the usual exhibitions of short tempers resulted therefrom.

On my way to the post office one morning I was third in a line of cars preparing to make a right turn off Johnson Boulevard. The light was green, yet the lady in the lead car stopped. The man behind her honked his horn but she didn't move. He honk-

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REYNOLD DAVENPORT, 32°, K.C.C.H.
Jacksonville, N. C.

ed again — a sort of irritated honk. She didn't budge. He leaned on his horn. She stuck her head out the window, looked back, gave him the kind of look that goes with such situations. By this time his head was out the window too: "Why don't you go on, lady?" he shouted, "you have a green light."

"I can read the sign, sir," she retorted, "it says — turn right on red.' "

And that's what she did.

I HAVE THE PERFECT ANSWER to the population explosion; let our scientists come up with a method of retarding human growth, so that three or four generations from now adult humans will average twenty to twenty-four inches in height. One-third of everything a person now uses would then be adequate and the world could easily accommodate a tripled population . We could six-lane our present two-lane highways, put two extra floors in each one-story building, and use our football fields for landing strips. Some delectable dishes in our miniaturized future could be such things as — broiled minnows, fried grasshopper legs, or hummingbird breasts. You could cater a political rally with a couple of barbecued squirrels. Every farmer could keep a couple of milk rabbits and a flock of laying sparrows. But wouldn't it be awful to be strolling unarmed through an azalea forest and come face to face with a ferocious house cat?

DURING MY CHILDHOOD there was a Mr. Woodley in our community who operated a jitney. Today they call them taxis, but back then Mr. Woodley called it a jitney. This jitney was a topless Model T which Mr. Woodley used mostly to transport traveling salesmen (they were called drummers) between the railroad station (which was called the depot) and the various country stores in the area.

Occasionally there were persons other than drummers requiring Mr. Woodley's services, and one such person arrived on the train one day en route to attend the funeral of a relative some several miles from the depot. This person was female and fat, and Mr. Woodley did some real puffing and blowing before he finally managed to stow her and her baggage in the back seat of the jitney.

Then he cranked the jitney, dodged crabwise and hopped upon the running board as it came by (only those who have dealt with the Model T will understand that maneuver), and he took off. He took off so briskly that when he crossed the railroad tracks in front of my father's store the jitney executed a series of remarkable bounces, which in turn caused the fat female person to execute a series of even more remarkable bounces. On one particularly prolonged bounce the jitney moved out from under her while she was still in mid-air and she landed in one magnificent heap among the railroad tracks. Happily, she was so bountifully padded that no serious damage was sustained — either by her or by the tracks.

Mr. Woodley, being ever attentive to the operation of the jitney, went some three miles before he missed his passenger and came back in search of her.

One bystander told him: "Well, Woodley, you sure unloaded her a sight easier than you loaded her."

That's all from Onslow.

"FROM UP THE NEUSE"

By JOHN D. CHARLTON, 32°

As the time for another reunion draws near we will become concerned with convincing Master Masons that they should become Scottish Rite Masons. In doing this one becomes involved with salesmanship, however, before one can become a salesman he must know his product. What is this product "Scottish Masonry" that we are selling and how does one sell it? Or perhaps the question should be, how should one sell it?

It seems to me that man is engaged today in a search for "certainties" that can be identified with tangible truths, for he is having a difficult time in coping with the uncertainties of our time. In other words, we are caught up in the mad rush for man made security with only man made support. What has this to do with selling Scottish Masonry, simply this? When a man becomes a Mason he identifies himself with a Diety, and subsequently learns that this Diety has control of making man and life what it is today, was yesterday and will be in the future. It is one thing to believe but quite another to keep the faith, this is where Scottish Masonry comes in and what you have to sell.

A man's education is not complete when he finishes grammar school, neither is it when he finishes Blue Lodge Masonry. Scottish Masonry, in its extended system of degrees, takes a Master Mason and builds his understanding of man's relationship to his Creator. It provides him with principles whereupon he can build a philosophy of life that includes his Creator. It gives to him a fuller and deeper knowledge of the reality of a living God who loves and is concerned with the well being of his creation. With such an understanding man's faith in his God is strengthened and made more mature, both of which are necessities to withstand the trials and pressures of this day or any day in time. It seems to me, Brethren that here are some salient features that should be included in your "sales kit," along with, of course, the extension of the circle of acquaintances in this great fraternity. This fellowship is very important, for through it by association one grows in stature as a man and Mason.

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SCOTTISH RITE CLUBS

EAST CARTERET SCOTTISH RITE CLUB

A meeting of the East Carteret Scottish Rite Club was held on January 17th at Franklin Lodge #109. The meeting was called to order by the president John Sokolosky.

A motion was made, seconded and carried that we have a dutch treat supper at the Ebb Tide Restaurant and invite all Master Masons, on Monday night, January 24, 1966 at 6:30 P.M.

It was suggested that we invite widows of Master Masons to the next Ladies Night.

The upcoming stag supper was discussed and several places to hold it were discussed. It was decided to wait until our next meeting to set a time and place. The meeting adjourned at 10 o'clock.

Members present were John Sokolosky, Pres.; Ernest N. Hill, Vice Pres.; Earl M. Noe, Jr., Sect.-Tres.,; E. W. Downum, W. J. Thompson, W. J. Ipock, Jr., Fred Smith, Cicero Lewis, Charles R. Davis, L. B. Daniels, C. A. Lewis, Wiley Lewis, Thomas C. Avery, Ronald Goodwin, R. W. Safrit, Jr., Monroe Taylor, Odell Merrill, and Howard Fulcher.

Earl M. Noe, Jr.
Secretary-Treasurer

NEW BERN SCOTTISH RITE CLUB

The New Bern Scottish Rite Club met on Monday evening, December 13, 1965 at Scottish Rite Temple with President W. C. Moore, 33°, presiding. 32 members attended. After prayer by W. L. Adams, the minutes were read and approved.

President Moore thanked the membership and commended them for their outstanding work in securing 29 candidates for the Fall Reunion. Brother Charles Seifert, 33°, also thanked the membership for their enthusiasm.

A proposal, by Bro. Seifert, for a Xmas party, was presented by Bro. Moore. After the membership discussed the proposal, Bro. W. L. Adams suggested a club picnic during the summer months to stimulate interest during a period when Scottish Rite activities are relatively slow. The membership felt this to be an excellent idea and that it should be discussed at a future meeting.

Bro. L. T. Barrington suggested that an article on our club "Mason of the Year", Clarence Koonce, along with his picture, appear in the Bagpipe. A committee was appointed to write the story. It was also requested that the Minutes of the regular meetings appear in the Bagpipe.

Bro. Adams announced that the Grand Master of the Grand Lodge of N. C., Sam Hennis, was to make an official visit to New Bern on January 4th at the 5th Masonic District Meeting. Bro. Adams urged all Masons possible to attend the supper and meeting.

A lengthy discussion was held on the problems of getting the "Craven Chapter of DeMolay" started. To date only 8 adults have signed up. A January 13th meeting is to be held and all interested persons are urged to attend.

There being no further business, the meeting was adjourned.

EAST CARTERET SCOTTISH RITE CLUB

A meeting of the East Carteret Scottish Rite Club was held on Dec. 20th. The meeting was called to order by the President Charles R. Davis, 32°. The president stated that the purpose of this meeting was to elect officers for the coming year 1966.

Those elected to serve were John Sokolosky, 32°; president, Ernest N. Hill, 32°; Vice President; and Earl M. Noe, Jr., 32°, Secretary-Treasurer. There being no further business to discuss the meeting was adjourned with fifteen members present.

Earl M. Noe, Jr.
Secretary-Treasurer

Deeds are fruits, words are only leaves.

If exercise is so good for you—how come it makes you so tired?

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Sondrestrom AFB
Greenland

28 Dec. 1965

Dear Bro. Charlie and all the Brethren,

As I just finished a letter to the family back home and the pen is still in my hand, I thought I might drop you a few more lines from "Up North Country".

The first thing I'd like to tell you is that I never thought I'd see the time when minus five degrees would feel like a heat wave.

All of this month December has been in the minus column as low as twenty-nine so far. Tonite is a possible thirty-five. As for snow it has been very light about an inch or two up until yesterday we had snow all day and with no wind we got four inches!! Right now we have no sun at all to do any melting for us. It has not gotten real dark in the middle of the day just twilight for fifty-six minutes then dark again.

The ravens are back again. They have a quaint call, then again, I have heard a call similar to our crow. I believe they came back as the mosquitoes aren't around right now to chase them off!!

What little fox are left (from being killed off by permission by the Danish Govt. because of possible Rabies) are real fat and healthy and just as tame as ever.

Christmas was as good as could be expected. Attended all church services like a good boy should. Oh! do you remember the T.V. and Radio station burning down. I think I told you in my first letter, well a radio station was set up and in operation within seventy-two hours. Now a few days before Christmas we had T.V. patterns and by Christmas day we had T.V. It is all tapes and movies but is something and greatly appreciated especially the sport films. And what is more, NO mention about all the aches and pains one can get and what is good and what **ain't.**

I guess you know my time is starting to get short now. I'm down to "two digits" on days left here. I do not know where I'll be going yet but hope to know next month.

As I'm starting to get "Writer's cramp" I guess I'll sign off for this time.

Wishing you and all the brethren the best of holiday greetings from Greenland I'll say

Sincerely,
Bro. Ed Norton

---

1 January 1965

Mr. Charles A. Seifert, Secretary
New Bern Scottish Rite Bodies
New Bern, North Carolina

Dear Brother Seifert,

Thank you for your excellent presentation to our Sojourners in December and for your excellent assistance at the Fall Reunion of 1965.

May God give good health and His choice blessings to you and your good wife in 1966. You will have my prayers and best wishes.

In sincere appreciation,
David Cooper, Chaplain

December 31, 1965

Dear Mr. Seifert,

All of us deeply appreciate the establishment of a perpetual memorial at the Oxford Orphanage in my husband's name. This is a very fine thing.

You were very kind to send me the Lifetime Courtesy Card.

Sincerely,
Grace Sink
(Mrs. R. T. Sink)
Ancient and Accepted Scottish Rite
Valley of New Bern
Orient of North Carolina
New Bern, North Carolina

Kinston, N. C.
Dec. 28, 1965

Mr. C. A. Seifert
Secretary, New Bern Consistory #3
Box 1030

Dear Mr. Seifert,

Please accept my thanks for the check to the Oxford Orphanage to establish a perpetual memorial in the name of my husband. As you know my husband loved Masonry, and he lived like one.

Thank you for the Lifetime Courtesy Card, and I assure you I will use it.

Sincerely,
Mrs. George C. Faville

Dear Mr. Seifert,

The family of Warren Byers Watkins deeply appreciates your kind expressions of sympathy.

We are so pleased and grateful to the New Bern Scottish Rite for the Memorial Gift to the Oxford Orphanage Scholarship Fund, in memory of my husband, Byers. It is such a beautiful

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tribute and it is a great comfort to me to know that children at the orphanage will benefit from your kind generosity.

Sincerely,
CLAUDIA WATKINS

Dear Mr. Seifert,

I wish to express my deepest appreciation for your letter of condolence, the Courtesy Card, and the Perpetual Memorial that has been placed in the Oxford Orphanage in honor of my beloved husband. I have received a letter from Mr. Leon Gray acknowledging the gift. I shall be forever grateful for your kindness.

Sincerely,
Mrs. Lemuel L. Mewborn
Grifton, N. C.

It seems as impossible to curb a choice morsel of gossip as it is to tattoo a soap bubble.

"LOST ON THE MOORS"

John Anson Burkhalter
Leonard Clyde Clements
John Maxwell Cline
Jewell M. Dalton
Keith Ermine Davis
Harry Carl Duckworth
Herbert H. Geister
Jenness Gibbs
Dallas W. Goodwin
James Willard Jenkins, Jr.
Mack R. McClure
Paul Joseph Metzler
Robert Leslie Mills
Henry T. Patterson
Charles Lee Rinehart
William Robert Singleton
Jesse Geraw Smith
Ernest Lee Sumrall
Ben B. Taylor
Thomas Frank Taylor
Lee Roy Wilcox, Jr.

In Memoriam

When the last feeble steps have been taken,
And the gates of the Lodge shall appear.
And the beautiful songs of the angels
Float out on the listening ear,
Then all that now seems mysterious,
Will be plain and clear as the day,
And the toils of the road will seem nothing,
When we get to the end of the way.

John O. B. Carter, 32°, Weldon, N. C. — **January 2, 1966**

Arthur Dewey Wall, 32°, K.C.C.H., Grifton, N. C. — **January 5, 1966**

Allen W. Branch, 32°, Drexel, N. C. — **January 6, 1966**

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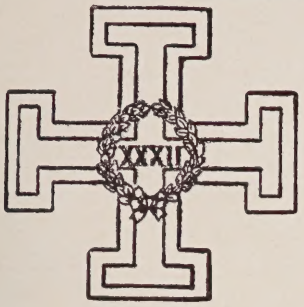

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Council of Knights of Kadosh	30.00	2.00
Consistory	30.00	2.00
(Including subscription to Bagpipe)		
Total	$150.00	$10.00

I, _____, hereby apply for membership in the New Bern Scottish Rite Bodies, and enclose $_____ as my annual membership dues for one year _____, $ .25 of which is for a subscription to the Bagpipe for one year.

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Southern Jurisdiction of the United States of America

To the Officers and Members of
New Bern Lodge of Perfection
New Bern Chapter of Knights of Rose Croix
New Bern Council of Knights of Kadosh
New Bern Consistory

_____ 19____
(City of Town) Date

BRETHREN:

I, the undersigned, certify that I am a Master Mason in good standing in _____ Lodge, No._____, under the jurisdiction of the Grand Lodge of_____, and have been a resident of the State of North Carolina for a period of six months. I have never* previously applied for any of the Scottish Rite Degrees, and I now respectfully petition to receive the Degrees from the _____ _____, inclusive, promising always to bear true faith and allegiance to the Supreme Council of the Thirty-Third Degree for the Southern Jurisdiction of the United States.

Name in full (no initials) _____

Residence_____

Date of Birth_____
(State day, month and year)

Place of Birth_____
(Give town, county, and State)

Occupation_____ Hat Size_____
(State what kind of merchant, salesman, engineer, if owner or part owner, etc.)

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Yes or No

No. 2. Have you ever held or expressed opinions contrary to the foregoing or been affiliated with any organization which has?_____. If you answer "yes" to this question give particulars.
Yes or No

_____

_____

Signed_____
Petitioner

Mailing Address_____ Zip Code _____

RECOMMENDED BY

_____ _____

_____ _____

Amount of fee accompanying petition, $_____
(Make checks payable to Secretary)

Sign _____
(Signature—Full name, no initials)

*If applicant has previously applied for any of the degrees, he will strike out the word "never," and explain fully time, place, and to whom such application was made.

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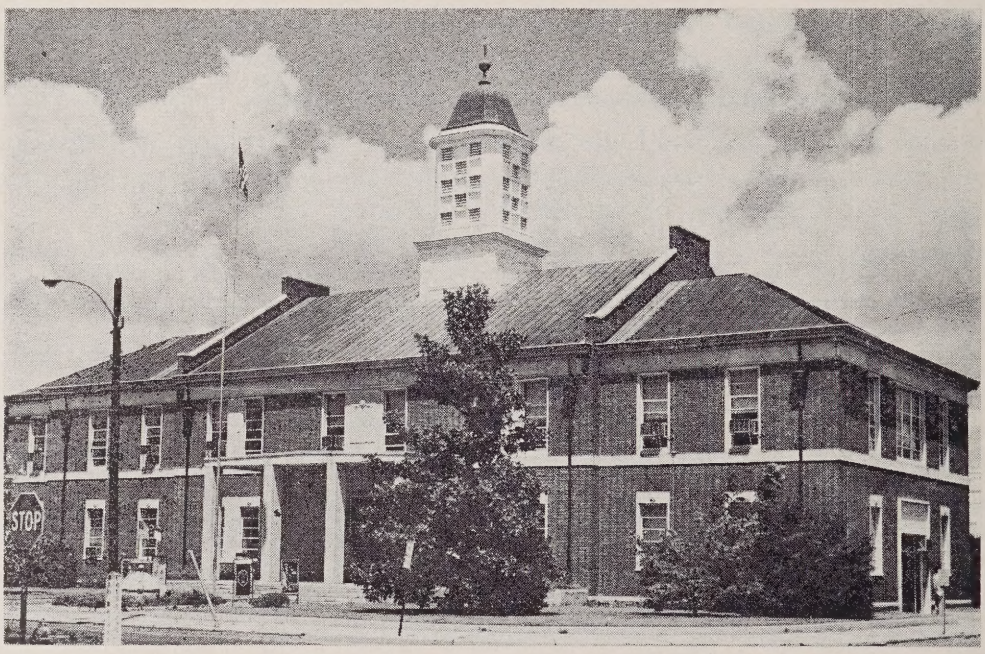

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